The Bombay Guardian.

VOL. XXVIII.—New Series.—No. 29. SATURDAY, JULY 22, 1882. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

July 30, 1882.——*Mark* VII. 1—23.

Pharisees and scribes from Jerusalem waited upon the ministry of Christ. The reports brought to them of the extraordinary commotion caused by the teaching and works of Jesus of Nazareth, alarmed them, for they apprehended that it would weaken their hold upon the people. They came as the representatives of orthodoxy, the current religion, to ascertain what the illiterate villagers of Galilee could not, viz., the heretical features in Christ's teaching and practice. One of the first things that arrested their attention was that the disiples of Jesus discarded the rule that required the washing of the hands before eating. This was the test by which they ascertained if men were righteous before God or not. It is a good deal easier to keep the hands clean than to keep the heart clean; their God was one that looked at the hands rather than the heart, and there are religionists at the present day who fancy they are accepted on the ground of their outward and visible acts of worship, and that what is amiss in the feelings of their hearts is passed over. These Pharisees and scribes were the Ritualists of that time, and they had a fine field of criticism before them in the ministry of Christ, who seemed to take a pleasure in going directly contrary to their traditions. Some disciple might have had the thought that it were better to comply with such an innocent and inconsequential custom as that of washing the hands before eating, a custom in itself unobjectionable; better certainly comply than offend these pious and influential people. It might have been argued that this was a very small matter, and it was very desirable to get these leaders of public opinion to listen to the teaching of Jesus. Thousands of good Christians have allowed themselves to be influenced by these considerations and comply with little bits of ritualism. As the camel enters the tent of the Arab bit by bit, so anglican ritualism has crept into the church. Christian men have thought it better to allow these minutiæ rather than give offense; and the consequences are now seen to be astounding. Men wait for some important thing to be presented that they may make a stand at, and find it not, because the advance of the enemy is by such minute steps. They should have considered that the little things are great, because they displace great things. Idolatry is not to be estimated by the size of the idol. At all events our Lord encouraged his disciples to eat with unwashed hands, just because others were making a religion of washing their hands before meals. So the Hindoos count it a religious duty to cleanse their mouths and throats on arising in the morning, and go about it with so much fervour that they sometimes make themselves sick at stomach in the process. They make a religion of abstinence from animal food, and consider that they have been accumulating righteousness all the days that they have abstained. These things render them unconscious of their need of the Gospel we bring them. Ritualism grows by what it feeds on. One thing is adopted as an outward sign of a spiritual affection; that suggests another; soon, the religious sentiment, educated in this line, asks for something more; this leads to something else, and so it goes on till the outward has completely swallowed up the inward. From hand-washing as a religious rite, they proceeded to ceremonial washing of the vessels placed upon the table, and of the very couches on which they reclined at the table. The Pharisees bring their difficulty to Jesus, and ask him to explain how it happened that his disciples should be neglecting so obvious a duty. He referred them to what Isaiah had said 700 years before: "This people honour me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Isaiah had spoken of their lip-religion: but Christ finds in the passage the condemnation of all ritualism, which consists in attributing an exaggerated importance to the externals, the outward forms of religion, and especially in the substitution of man's precepts for those of Scripture. "For laying aside the commandment of God ye hold the tradition of men, as the washing of pots and cups; and many other such things ye do." Jesus had no objection to the washing of pots and cups; but what he could not bear was that men should make a religion of these things, making light of the important and essential. He proceeded to give an illustration of the way in which they allowed tradition to usurp the authority of Scripture and take its place. They encouraged people to consecrate their substance to God, nominally, investing the rabbis with the title to it, at the same time that they continued to enjoy the use of it while living, though if they had poor parents or other relatives looking to them for aid they would reply, "unfortunately we have nothing but what is *corban*, consecrated to God, and consequently cannot help you." The great evil against which we are here so solemnly warned, is the putting the decisions of the church on a par with the teachings of scripture. The traditions had been handed down from the fathers, and it seemed to be a religious sentiment that made them observant of these things. But Christ will not allow this. Scripture is sovereign and is sufficient; the perfection of the church is in her conformity with Scripture, not in the inculcation of new precepts or dogmas. To say that Scripture needs to be supplemented by the inventions of the fathers, is to allege that Scripture is not sufficient. But Scripture "is able to make the man of God perfect, thoroughly furnished unto all good works." The true Church may always be known, by this, that she makes light of her own authority in comparison with that of the word. A church that makes light of the authority of the word as compared with her own, is not a true church. Christ thought it important that every body should hear what reply he had to give to the scribes. "There is nothing from without a man that entering into him can defile him; but the things that come out of him, those are they that defile the man." Our Lord here teaches that depravity has its seat in the heart of man. After 18 centuries how little is this understood. Men are acting as though all were right within and as though defilement were in external things. In all this world it is only man that is vile. Man defiles the earth, and all creation groaneth and travaileth, waiting to be delivered from the bondage of corruption. Christ wondered that his disciples should need any explanation of these words. Man is defiled by the evil thoughts within him, issuing, just as far as they are not restrained by some higher power, in adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. Man is his own greatest enemy and needs to be saved from himself.

WEEKLY REVIEW.

—The remarkable work among the Telooguos, in connection with the ministry of our Baptist brethren, has by no means died out. On a single tour in the early part of this year, the Rev. J. E. Clough baptized no less than 530 persons on profession of their faith.

—We have been favoured with the concluding verses of a child's hymn asked for by a correspondent, as mentioned in our last. They are as follows:

4

But such a cruel death he died!
He was hung up and crucified!
And those kind hands that did such good,
They nailed them to a cross of wood!

5

And so he died!—and this is why
He came to be a man and die,
The Bible says he came from heaven
That we might have our sins forgiven.

6

He knew how wicked men had been,
And knew that God must punish sin:
So, out of pity, Jesus said
He'd bear the punishment instead.

—There are some reporters that think it more important to report their own impressions than to report what was really said. One of these, proposing to give an account of a meeting in Londonderry where Mrs. Booth spoke, says:

Every five minutes she reached a height, grew furious, waved the Bible aloft, abused it, then hugged it rapturously to her breast, said the Old Boy was there with his weather eye open on us, that synods, convocations, bishops,

priests, parsons, and newspapers were all humbug,—it was she and the soldiers who were to work the salvation of the world. She fillipped her fingers at the theologians of past ages, banged them in imagination down on the table, turning to her brave band told them they were fools, but that fools were the proper instruments, and they would always be fools—her dear innocent fools—her dear little Salvation Army fools! And here she screamed out the word "fools" three times, every time more violently, until you could fancy she was on the point of an explosion.

To a person that has no religions concern it appears of course that the earnestness or vehemence of one who is endeavouring to bring others to seek salvation, is absurdly out of place, whereas it is his own insensibility that is absurdly out of place. If this writer had simply reported what Mrs. Booth said for five minutes, it would have been much more to the purpose, than his laboured efforts to make the whole appear ridiculous. We scarcely know a speaker of the day whose words are better worthy of being heard and pondered, than those of Mrs. Booth are. We cordially recommend to those of our readers who may happen to be unacquainted with them, her volumes on Practical Religion and Aggressive Christianity.

—SOME students of prophecy are very anxious to get the Jews back to Palestine, and Committees have lately been organized to help them to return. It is thought that this event must take place before there can be any very glorious display of the power of Christ in the world. The Jews stop the way of divine Providence. They are not at all desirous of returning to the Fatherland. We cannot be very much surpised that they are not. There is nothing there to attract them but what would remind them of a long-departed glory and make them more keenly sensible of their present humiliations. In other countries they are shaking off the disabilities of centuries, and by dint of their coherency and business tact are rising to a position of considerable influence. We, for our part, read the prophecies differently from those who tell us so positively that the Jews must go back to Palestine in an unconverted state, and go through great tribulations there and be at length converted by the appearance of Christ. We understand that the Jews have been banished from Judea, in the providence of God, as a punishment for their rejection of the true Messiah, and that there is no power in earth or heaven that can reinstate them so long as they continue to maintain this antichristian attitude. The Jew who does not acknowledge the Messiah of God, is no longer a Jew, nor is there a single promise for him until he recognizes Jesus the Christ, in whom all the promises are yea and amen. In turning away from the Saviour, he turns away from all the privileges and distinctions once bestowed upon him. No man cometh unto the Father but by Christ. The law was a schoolmaster to bring him to Christ. If ye believe not that I am he, ye shall die in your sins, said Jesus. What made Judea a delightsome land to the pious Jews of old, was the fact that it was the one land that had been redeemed from heathenism; Jerusalem was the city of the great King, the place where alone he met his true worshippers and communicated his will to them, and was accessible to them through sacrifices. But when Christ came and the middle wall of partition was broken down, and the blessings of salvation were carried to all nations by the Gospel, Judaism as instituted by God became an impossibility. The temporary was swallowed up in the abiding. That Judaism might exist again, it would be necessary that the Gospel and all its blessings should be eliminated from the world at large, the nations be all thrust back to heathenism, and the temple at Jerusalem be again the one place where worshippers should have access to God. All this is a sheer impossibility. As the N. T. writers are careful to show us by the way in which they quote and apply the promises, the blessings of the Messianic kingdom are to be reached by the Jews only when they follow the example of Paul and Peter and John and find in Christ the pearl of great price. Then if they choose to remember their nationality and dwell in Palestine, it will be as the English dwell in England and the French in France &c., as one of the Christian nations of the earth.

—LORD Shaftesbury objects strongly to the name of Salvation Army, calling it downright blasphemy. A Salvation Army is an army for the promotion of salvation, just as a Temperance Army is an army for the promotion of temperance. We find nothing objectionable in it. The Church of Christ ought to be a Salvation Army.

—THERE are Christians who seem to think that they are showing their devotion to the Master by the keenness with which they drag to light and the persistence with which they draw attention to the faults or what they suppose to be faults of their brethren. It is remarkable how careful the Lord Jesus was in his ministry on earth not to encourage a spirit of censure in the disciples. When the sister of Lazarus poured such costly ointment on the head of the Lord Jesus, the disciples thought it was a very unwise thing, and sure to encounter the reproof of the Master. For was not Christ characterized by great simplicity and indifference to costly entertainment? Had he not always shown them by precept and example that they should postpone their own convenience, comfort and adornment to the necessities of others? Surely they would be right in applying the instructions of the Master to this particular case. It must have seemed to them, beyond all doubt, an act likely to be distasteful to the Master. If Jesus had been previously consulted about this outlay of money, we incline to think that he would have suggested some other use for it. But he knew that Mary had intended it as an expression of love and gratitude, and that it would distress her very much to find fault with her for it. He would not pain her by finding fault with it, and found some justifying reasons for it. When John and James so far forgot themselves as to ask the preeminent places in the kingdom, it was not Christ but the ten that were filled with indignation. If we have a carping spirit, the adversary will take care to supply us with occasions for its exercise, by bringing to our notice reprehensible things in the brethren. The Spirit of God comes to us not to show us the faults of our brethren, but our own.

—WE acknowledge receipt of the first number of the *Indian World*, a weekly newspaper just started in Calcutta. It has 16 good-sized pages and treats first of itself, then of the Marquis of Ripon, Our Boys, Dignity of Mechanical Pursuits, Decimal Coinage for India, Novels and Novelists, Justice to India, Egypt, Persecution of the Jews. We have read several of there articles with much pleasure. It has a likeness of the Viceroy. The annual subscription is Rs. 6, postage free.

—THE *Foochow Herald* of June 15th contains a notice of the "Foochow Anglo-Chinese College" lately established for the purpose of "enabling the Chinese youth, whose means precluded the idea of their residence in a far off country, to obtain at their very doors an education which might fairly compare with the standard of Western civilization." This institution has been founded, it says, "by the earnest, hard working, and intelligent body of Missionaries resident among us, and known as the American Methodist Episcopal Mission." The Rev. Mr. Ohlinger is President. There are now about 70 pupils. In this connections the *Herald* says:—

To such as have an observant eye there are apparent many signs which tend to show, that the policy of exclusive conservatism which has for so many conturies been a marked characteristic of the Celestial Government, is about to give place to one of a more advanced and progressive nature, and one which will admit of the full development of the vast natural resources of the Empire. An interested observer, conversant with the condition of the Celestial Empire a short quarter of a century ago, would be much more apt to express astonishment at the marked progress made in so comparatively short a period of time, than to cavil at the slow pace at which the advance has been made. "Ca' Canny" is a proverb, the truth and wisdom of which would seem to be as thoroughly appreciated by Chinese statesman as by our Scottish fellow-countrymen. The history of recent events in the Pacific States of America, and in our Australian Colonies, adds stronger point to the pregnant words of the venerable and experienced statesman, Kweiliang, when, at Tientsin in 1858, he admitted that China was slow to move, but warned foreign nations to beware of the time when she should commence her onward march. When, in the not far distant future, that chapter falls to be added to the history of this ancient Empire, which shall tell of how its apparently impenetrable fence of conservatism at last succumbed to the expansive influences of Western civilization and enlightenment, we feel assured that no instrument will have been found more effective, or have conduced more to the grand result, than that expressed in the one word, *education*. And to no men or body of men will more credit justly be given, or higher praise justly assigned, than to the various denominations of Missionaries, whose efforts in this direction have for so many years past been, and are, so great, so unanimous, and so steadily continuous.

—STILL another new paper has made its appearance in Calcutta. It is entitled "The Central Idea of Christianity: Holiness unto the Lord." This is a 4 page sheet consisting chiefly of extracts. The Editor is Mr. P. Meik, 46 Dhurmtollah St. It is to appear monthly and the subscription is Re. 1 a year. It is fitted to be useful.

—THE presence of the British fleet in the harbour of Alexandria, has been the salvation of Egypt, saving it from the ruin that Arabi Pasha would have brought upon it, if his plans had succeeded. It is evident that he would have introduced a worse despotism than that of Mehemet Ali, ruling the country militarily. It is also evident that the great body of well to do citizens had no sympathy with him. He has acted like a

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Barbarian in Alexandria, avenging himself for the destruction of the fleets by letting loose the rabble against Alexandria itself. The Sultan was so delighted with the independent action of Arabi Pasha that he decorated him with the order of the Medjidie, just before the Alexandrian catastrophe. He has been deserted by a considerable portion of his army, but a portion still remains with him. There will be a joint occupation of Egypt by England and France, of the Delta at least.

—We lately pointed out a difficulty that the doctrine of evolution must encounter, viz. the presence of a principle of conservation preserving for unnumbered ages the same species. How could there exist, along of such a principle, a principle of divergence leading to widely different species? For all that we could see the objection was a fatal one. We find that this objection has been before advanced. Prof. H. Ulrici in his work entitled "God and Nature" notices it. Our contemporary the *Secundra Messenger* has the following extract from this work:

Up to this day there exist *monerai, bathybii* and several varieties of the so-called *portistai*. Up to this day there exist everywhere on the earth numerous varieties of the lower classes of animals and plants, zoophytes, *radiatae*, etc., *fucoidae, cryptogamiae*, etc. If, then, the primeval organisms and the primary oldest genera and species have been capable of maintaining themselves during all the changes of the earth, that is to say, if they have successfully maintained the struggle for existence, we cannot conceive why in consequence of this very struggle some of them should have progressively developed into forms of higher classes. Logical consistency demands—either all lower organisms entered upon the process of development into higher classes, or such a process did not at all take place. Haeckel (one of Darwin's best known disciples) answers this objection by distinguishing between "conservative" and "progressive" groups of organisms. The former persistingly retained the inherited qualities, the latter readily accommodated themselves to the improved conditions of existence, or, as he explains it elsewhere, with the former the quality of retaining all properties surpassed that of accommodation, with the latter accommodation proved victorious. But in venturing upon such a statement Haeckel is contradicting his theory. For these two groups are, on account of their great difference, which can only be caused by their very organization, evidently to be considered as two distinct species.

—It appears from an unauthenticated letter that has reached us, that our remark in last week's issue about the effect of too much water on fire has given annoyance, for which we are very sorry, and hasten to apologize, taking back the offensive remark, which was certainly never intended to offend.

NOTICES OF BOOKS AND REPORTS.

We have received a collection of printed papers on such subjects as the following: The two Ordinances, Baptism and the Lord's Supper; The Eucharist; Rule in the Church; The Story of the Leper; The Doctrine of Eternal Judgment; The Reformed Church of Jesus Christ; The Gift of the Holy Ghost. These are all signed, "W. A. Sheppard, No. 64 Dhurmtollah St. Calcutta." We find the opinion here expressed that the Holy Ghost in his glorious manifestations has long ceased to operate in the church of Jesus Christ owing to unfaithfulness, but that this gift will probably be bestowed in these last days, prior to the Man of Sin's revelation. The author considers the use of leavened bread in the Lord's Supper to be an abomination in the sight of the Lord. The articles of faith in "the Reformed Church of Jesus Christ" are given, beginning with this statement: "After the lapse of many centuries the Ordinances and Doctrines as delivered and taught by the Apostles of Jesus Christ have been adopted as our rule of Faith." Are we to understand that this is a new denomination? One of the points insisted on is that Baptism should be in the name of Jesus Christ *for the remission of sins*.

Stri Sahabodh Chintamani. This is the title of a Marathi magazine for women, three numbers of which have reached us. It is very nicely printed and the literary matter seems to be well fitted to be useful. It would be an interesting sign of the times, if many of our Native friends would introduce this periodical to their families. The pictures do not commend themselves to our taste, the fault of which may perhaps lie with our taste.

"Medical Testimonies to the Effects of Opium-smoking. By Medical Men who have resided in China." Here over against the testimony of Surgeon-General Moore who has not been in China, are the testimonies of men who have not only spent years in China, but have been brought by their profession into special relations with Opium-smokers. It is admitted that the effects of Opium-smoking upon the individual are not so pronounced and conspicuous as those of alcohol. When a man get's drunk he makes a noise, breaks things and gives or gets a black eye; but when he smokes Opium he dreams away his time in quietness. Opium gets a stronger hold upon a man, eats him up by inches body and soul, and leaves his family to shift for themselves. Both are curses; offences or stumbling-blocks; and woe unto the man by whom the offence cometh. But Mr. Hudson Taylor says that the use of Opium in China has led to the greatly increased use of alcoholic drinks. The use of the narcotic affects the appetite, digestion and vital powers, and stimulants are resorted to for the sake of the temporal relief. Twenty-four testimonies are given in this pamphlet.

"Letter of the Rev. Griffith John on the Opium Traffic." This appears in the Nonconformist of June 8, and is issued as a supplement. This is a masterly document, going thoroughly into the whole question, considering first who had to do with the introduction of the drug into China, next giving an outline of the history of the traffic and demonstrating that the trade has been forced, then discussing the question of the injuriousness of the habit of opium-smoking; passing then to the enquiry, Is China sincere in her opposition? and lastly enquiring, What ought England to do? Our space will not allow us to do more than extract the following as to the way in which the general interests of commerce are sacrificed to the Opium traffic, a subject about which we have before spoken, and one that ought to commend itself to the children of this generation more than it does:

"The actual state of things is that, while China ought to afford one of the largest markets in the world for our exports, our China trade is relatively of infinitesimal proportions, and that for a number of years it has been practically stationary. In 1869 the value of British exports to China (including Hong Kong and Macao) was £9,240,161, and in 1880 it was only £9,482,822. From 1869 to 1872 it ranged between nine millions and nearly ten millions sterling. If we go back over a period of twelve years, we get an increase in 1880 of less than a quarter of a million sterling. Compare this with the expectations of the delegates of the Shanghai Chamber of Commerce twelve years since. Compare it also with the growth and present position of our export trade with other countries, and it will be seen that China stands at the very bottom of the scale."

"Reply to Major the Hon. E. Baring's Budget Speech." This is reprinted from the *Friend of China*. "Lord Hartington bids the Indian Government consider their connexion with Opium; they reply by deliberately rendering the dependence of India on the drug more abject than before. Having a surplus of nearly three millions sterling at command, they have devoted this to the total repeal of import duties and reduction of the duty on salt. This is nothing short of direct defiance of British public opinion. Deprive us of this opium-gold, they say, and India is bankrupt; and having said this they proceed to do all that is in their power to ensure that it shall be so. Forcibly it recalls the proverb, *Quem Deus vult perdere, prius dementat.*"

The course pursued by the Indian Government in the year of grace 1882 is quite on a par with its previous measures, as regards the Opium Monopoly and Opium traffic. It has given a proof of its devotion to free trade such as no other nation has thought of, such as England would repudiate with indignation, in abolishing almost all import duties, sacrificing a considerable source of annual income, and at the same time clings to the monopoly of Opium cultivation and compels China to admit the drug in enormous quantities. Yet the importation of Opium into India is strictly forbidden. The conception of freedom involved in this is truly extraordinary.

"Current Fallacies about Vaccination." By P. A. Taylor, M. P. We believe in vaccination, properly performed. The writer of this was one of a hundred young men in a certain institution who were advised by a Professor to be re-vaccinated. He was the only one who did not follow the advice, and the only one who got the small-pox.

"Theism and Christianity, Part II. By the Rev. Nehemiah Goreh, S. S. J. E." This is one of the series of papers on Missionary subjects issued in connection with the Oxford Mission, Calcutta. The object of this Lecture, like that which preceded it, is to show that the Theism now so much in vogue among the advanced Brahmos is derived not from Hinduism but from Christianity. Our Brahmist friends try to persuade themselves that in embracing Theism they are not going abroad for a religion, are not turning their backs upon their own sacred literature and the teaching of their fathers. They think it derogatory to themselves and their own country that they should be indebted to foreigners for the knowledge of true religion. It is much more agreeable to their pride or patriotism, to think that the elements of Theism as now

ASIATIC SOCIETY MUMBAI

professed by them are found in there own sacred books, long buried under a good deal of rubbish, but now happily recovered. Mr. Goreh's Lecture is fitted to dissipate this idea, if it is to be removed by the accumulation of proof. The great difficulty is that the members of the New Dispensation find it more agreeable to cling to their ideas than to give them up. There has been a good deal written about their ancient books, by European orientalists, that is fitted to confirm them in their beliefs. To dispassionate and truth-loving enquirers, we do not see how any thing could be most conclusive than this Lecture, which lays bare the real teaching of the Upanishads or Vedas. Nothing more appalling or outrageous can be conceived of, than some of the teachings of the Upanishads here noticed, and we do not see how it is possible for one who receives such teachings to have any thing like a correct idea of the Deity or of the worship and service to be rendered to him. And the Lecturer shows that as the sacred literature of the Hindoos does not yield any such instruction as is embodied in the Theism of Young India, so neither do the teachings of the ancient and much-glorified Greeks yield fruit of this kind. Mr. Goreh's pamphlet deals with facts that are very studiously kept out of sight by those who make their boast in man's wisdom, and we should be glad that it might have a large circulation. Its price is 6 annas, and it is to be had from the Oxford Mission Press, Calcutta.

We acknowledge receipt of "the Purans, a Monthly Amusing Magazine, for English-speaking Readers," for May, June and July.

The Bombay Guardian.

SATURDAY, JULY 22, 1882.

APOCALYPTIC SKETCHES. L.

"For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished." Rev. xvii. 17. R. V.

They who receive not the knowledge of the truth that they might be saved, and who take pains to keep back that knowledge from others, choosing that men should look to them and their teachings for salvation, are punished by being left to that which they have chosen. They choose to believe a lie and they are suffered to do so. Whatsoever a man soweth that shall he reap. What is the mind, purpose or opinion to which reference is here made? It is something of the nature of chastisement. It is something inculcated by the Church of Rome. It is the maintenance of such relations with the church of Rome and the Papal supremacy, as shall keep them in a measure identified with that system, at the same time that they emancipate themselves from much of the bondage in which it was formerly held by them. Time and again, in the last century we have seen what seemed to be a death-blow to the Papal dominion; but each time the reactionary movement has reinstated the Papal throne. The Church of Rome in the several Catholic States has been terribly despoiled and humiliated; but the old laws imposing disabilities upon Protestants have not been discarded, and government has been administered so as to keep the Papal system from utterly going under. It is this thing that has hindered the progress of continental and other Roman Catholic countries, and caused them to derive less benefit from the manifold discoveries of the age than other countries have. Especially have they come short of the blessings that attend civil and religious liberty. There is a marked difference traceable between Protestant and Roman Catholic countries in this respect. By a Protestant country we mean a country where there are no disabilities imposed on account of religion; where God rules his own church; where every man is free to look for, acknowledge and embrace the truth, or to reject it. God means that his own people shall be tested by the opposition they encounter: their faith and hope and prayerfulness are thus tested. Let them recognize the fulness that is in Christ, and walk in such a way as shall clearly demonstrate that his grace is sufficient for them, and the kingdoms here referred to shall cease to lend themselves in any degree to the upholding of antichrist. The literal rendering would be, "God gave to their hearts to do his purpose, and to do one purpose," i.e. allow the Pope still to make capital out of their governments, the Roman Catholic religion being the state religion, and Protestantism disfavoured and thwarted. Thus it still is in Roman Catholic Europe, and thus, in more or less intensity, is it to continue till the momentous hour arrives in which the judgment of God shall be revealed.

"And the woman which thou sawest is that great city which reigneth over the kings of the earth." 18.

Reigneth, not as she once did, autocratically, but measurably. Even in Italy, the Pope has powers that no other ecclesiastic has, and the Government of Italy sets apart annually a sum for the princely support of the priest in the Vatican, though he declines to receive it. In Spain, in Portugal, in Austria, in France even, the preacher of the pure Gospel finds formidable influences arrayed against him. Rome is still the head centre of Romanism, and pecuniary contributions flow thither from all Roman Catholic countries. It is very anomalous and mysterious, yet true, that Rome, notwithstanding the successive revolutions of Europe, notwithstanding the spoliations and humiliations undergone by her, is still in almost all lands the greatest barrier to the spread of the Gospel.

Nothing has contributed more to fortify and invigorate this decadent system, than the idea that has obtained such currency in Protestant countries that Christian charity forbids an out and out Protestantism. Christian charity rejoiceth in the truth, as determined by God, and does its utmost to expose the falsehood of what unlawfully assumes to be the truth. Charity leads us to do our utmost to recover men from error, and makes us willing to suffer the obloquy that comes from uttering unpalatable truths. Perhaps Sir Walter Scott has done more than any one else to bring about this kindly feeling towards the Church of Rome, finding much in her system that gave a romantic colouring to the events and personages of his novels.

If the life has been right, the death cannot be wrong.

REMINISCENCES. CXXXIII.

Extracts from Diary, 1848.

November 2nd. Hurnee in the Concan. Put up at the govt. bungalow; visited the govt. school. A dispute arose with the Puntoji as to the attraction of the earth on an object thrown up. 100 scholars, 11 Brahmins. — He told us that European theories were gradually gaining ground.—In the afternoon walked along the seashore to Moorood, a place 2 or 3 miles to the South. This village consists of a single street of great length and 6 or 8 feet wide. This width is sufficient for all their purposes, for they make scarcely any use of wheeled vehicles, and I saw only 2 or 3 horses in all my tour. A thick shade was formed by the trees that overarched this street through its whole length, creating a new climate as it were under their ample foliage. One might be quite unconscious of a vertical sun in such a place. How much God does for this people. Yet all his blessings are converted to evil. Under these beneficent shades, they erect their temples, and the praises of false gods are made to resound among these woods. Visited and examined the school, distributed some books and endeavored to communicate some truth. One old man because quite warm when told to forsake idols and seek the true God.—"If we renounce our idols, said he, where then shall we find God? Show him to me. Who can show him to me? Why do you talk of seeking and knowing God? If I go to the temple, there is the idol, there is God. There is something I can see, can know, can pray to. There is no other way of knowing God."—Bro. H. answered him by the illustration of a blind man to whom another was speaking of the beauties of nature, of the light, trees, flowers, hills.—"What are you talking about?" says the blind man, "what is all this about light and trees and flowers. Are you crazy? There are no such things to be seen."—The people seemed to feel the force of the illustration, and perhaps a thought arose in some minds that possibly there was a knowledge of God that they had not. The old man expressed the feeling of nearly all mankind perhaps. A certain German philosopher has said "Nature hides my God from me." It is not nature does it, but the blindness of the depraved heart hinders man from beholding God gloriously manifested above and beneath and on every side. I took a tract entitled "How God is to be known," and offered it to this man, but he could not read. One that could, however, took it, and promised to make it known to the village.

3rd. Sent one of our Colporteurs to Dapooli. Mr. Mengert arrived at the bungalow. In the afternoon, we walked to Anjirla 2 or 3 miles north of Hurnee. Crossed a river in a boat crowded with fishwomen. As we got on board, they all huddlad together in the middle of the boat and looked another way. Women of all classes in this part of the country go unveiled. Nevertheless they have little public communication with men. I believe I had not yet addressed a single Hindoo adult female. In the country they evince great timidity. They require a space of 4 or 5 feet before they will pass us. Sometimes they go back; sometimes make a long circuit; sometimes stand still close to the wall with their faces averted. Visited the govt. school. A report had reached our ears that the scholars were all Brahmins, and we found it to be true. The Puntoji had been induced by some of the Brahmins of the place to make this arrangement. The villagers complained much. We promised to make a report of it, and did so. Among the disputants in the Bazaar was an old man whose vocifications had at least the effect of drawing an audience to us. He said among other things "The idol is a stone to you, because you have no faith; and it is God to me because I have." And he repeated the current proverb, "as your faith is, so is your God." These people seem many of them to look upon us as unbelievers,

and to *think* we are preaching infidelity, when we urge the abandonment of idols. Whereas idolatry is the most intense expression of unbelief, of a desire to walk by sight rather than faith. Mr. Hume answered him by means of this illustration. "Suppose the man beside you to be a very wicked person, a thief, a deceiver, a profligate. But you believe him to be an honest man, and as you are starting on a journey commit to his charge your house, your property, your wife, your all. Because you have faith, will he act honestly? Your faith will make no difference in his character. He is a villain and his conduct will be villainous." The old man forgot himself and answered "but it is necessary first to make trial and then have faith." "Right, you must know what your faith is to rest upon. And here is the error of you all, that you trust in unworthy objects, and your faith will be your ruin." It was dark when we reached the bungalow. We spent the evening with Mr. Mengert and then went aboard.

4th. Early at Kelshi. Visited the village morning and afternoon and passed the heat of the day under a Mr. H.'s tent. Went into a temple where a pooranik was reciting. He stopped on seeing us. We urged him to go on; but he said what he was reading was sacred and not for us to hear. We told him that the poorans were accessible to us, and we read them. But as he persisted in waiting for our departure we left. Temple of Devi. Around this village, as generally in the Concan, we saw extensive fields of rice, and multitudes of labourers, men women and children, engaged in gathering it in.

Nov. 5, Sabbath: at Shriwardhun, in the Hubshi's territories. We took a walk through the place morning and afternoon. One of a company of Mussulmans called to us, made us sit down, and asked Mr. H. to talk to them. "What shall I talk to you about?" "About religion. Tell us your views." How singular would be such an invitation at home. But here religion is a legitimate subject of conversation everywhere and at all times. Mr. H. began by asking him his own views concerning the way of escaping sin. "By the worship of God." Then Bro. H. went on to show how the soul and all its s rvices were defiled by sin; the necessity of chastisement; (this the Mussulman admitted); but as chastisement did not purify, so there could be no deliverance from punishment when once begun; the case of man being thus lamentable, God had pity and found out a way of salvation, which Mr. H. proceeded to unfold. After a while they listened in silence and when he had ended made not a word of reply; and we left them in a state of marked seriousness.—Afterwards in the bazaars quite a protracted discussion took place with some Purabhoos who asked us to take a seat in their shop. After a while they sent for some more capable person to come and answer us. This was quite an interesting person of great good humor and some penetration. Among his arguments was this: "Men are ignorant—they are like children—they cannot grasp the greatest truths at once, but must be led gradually up to them. Hence the necessity of idols. The idea of a spiritual, omnipresent God is too high for ordinary apprehension; but God is brought into idols, and the people know him in part, and by degrees may be educated to the right knowledge of him." The reply was—"That a great truth might be communicated by gradual unfoldings; but not by the exhibition of something entirely opposite. A parent wishes to educate his child; what does he do?—does he show it the scratches made by a hen in the dirt and tell it to pore over them for 10 years, and then he will show it something else? or does he make an alphabet of well-formed letters and teach it that? To teach a thing by parts we must teach it by its own parts and not by the parts of something different."—Afterwards he said "Is not Jesus Christ an *akar*?" i. e. an image, a material embodiment of the deity.—A Mussulman seemed pleased at this and went off without waiting to hear more.—This was a specious argument. For Christ is truly the image of the invisible God. But it is not Christ's material person that images God to us. Of that we know nothing. There is not a word in the Bible descriptive of the form Christ wore on earth. But in him the moral perfections of God are brought near to our apprehensions. Bro. Hume explained why it was that God became manifest in the flesh.—Afterwards we returned to the boat.—Concluded to leave our two Colporteurs here to dispose of books, visit the shrine of Hurihureshwar where there was to be a pilgrimage in a few days, and return by land to Bombay.

EVANGELISTIC SERVICES.

CONDUCTED BY OFFICERS AT POONA.

As intimated two weeks ago in the *Guardian*, a series of special Services was conducted in the Assembly Rooms from Monday to Saturday of last week by some of the Christian officers of the station. It is happily not unusual for gentlemen, Civil and Military, to unite in Christian work with missionaries and others both at the presidencies and at Mofussil stations; but the services held in Poona possessed a feature which, if it did not constitute them the first of the kind in India, formed at least a novelty as far as this quarter is concerned. The series was arranged and conducted throughout by these officers themselves,—not, as we are able to testify, on any principle of exclusiveness, but in the hope that the plan might favour attendance on the part of some who would never have thought of going otherwise. And although hopes were not fully realized in this respect, the attendance was good, and all classes, not excepting that severely difficult one, the official, were represented. For Poona too, we had exceedingly unfavourable weather, the rain pouring in approved Bombay fashim on several of the evenings. The interest, notwithstanding, deepened; and the attendance at the last service was much larger than at any of the preceding.

The speakers sought in every address to press the great verities of sin and salvation. Righteousness by faith, Decision for Christ, Spiritual Healing, Salvation in its fullness, "Yet there is room," and God seeking and finding the lost, were the subjects,—treated in accordance with the idiosyncrasies of the speakers, but full in every instance of Jesus Christ and him crucified, and abounding in fervent appeals to the conscience and loving entreaties to come to Christ. Even to confirmed Christians the services were quickening and refreshing. One seemed transported to Revival times at home. But to the unawakened and unconcerned, the appeals were peculiarly solemn, and the effect, though nof exposed to view in the way in which some brethren prefer to have it, was unmistakeable, especially at the concluding service on Saturday night when, on the expiry of the hour—the limit of time carefully observed on the other evenings—the speaker intimated that he had something to add, and that meantime any might go who pleased,—the audience remained as a whole, and one could not but feel that the closing words, grounded on the Scripture—"Who his own self bore our sins in his own body on the tree," were bringing a blessed relief to sin-burdened souls.

It is known to the writer that these services have been attended by an outpouring of the spirit of prayer. Not only at our own station, and at Bombay and other places in India, but in England, fervent petitions for the blessing have ascended. The Monsoon at Poona, as all know, is the season when Pleasure is pursued by most with an *abandon* that leaves little room for sensible or rational enjoyment even, not to speak of more serious things. It is not easy to obstruct the current, and it has not been attempted. Few of the upper or official classes care to make a stand in the interests of religion, and the few who are firm enough to resist have contented themselves with personal abstinence and with private expostulations addressed to individual friends. Yet what need of warnings—witness the moral *blights* with which the Poona seasons are now so often followed! It was felt that the services were like a special call to prayer. Courage was needed for an effort so defiant and aggressive; courage even for those who might propose to attend. And truly prayer was heard. The speakers were manifestly upheld and carried through by more than natural strength and resolution; and none who attended the services could fail to observe that "the arm of flesh" was not the ground of trust, but that each speaker appeared as an accredited servant of God, speaking in the name, and by the authority of the Lord Jesus Christ. It must have been to support them in this attitude that a brother at another station telegraphed the words—"Fear not, for I am with thee"—which arriving just at the begining of the first service intimated the presence of the Captain of the Lord's host.

May we not hope that the example set in Poona may be followed in many stations throughout the country?

J. S.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

Sunday School Missionary Associations.

To the Editor of the Bombay Guardian.

Dear Bro.—Kind brethren have corresponded with me lately on the subject entitling this letter, and all say, as the words of one express it, "The *Witness* and the *Guardian* and their readers need all the missionary *news* that we can furnish them, especially such accounts as show *how* success *has* been attained. Every one is three times as likely to be profited by a statement of 'how' it 'has' been done as by how it *may* be done." I may not, I trust, seem to be making a hobby of my subject in any other degree than that proper to a deep conviction of its importance.

A President, Vice President, Secretary, and Treasurer, are the managers of our S. S. Missionary Association. The monthly meeting is held with the object of creating and augmenting a sentiment in favor of direct missionary work amongst the heathen, and for the purpose of raising funds for its support. On Sunday, 9th inst., the first of these objects was admirably contributed to by a selection, read in a way that added to its interest by Miss Chase, a teacher of one of the leading Anglo-Vernacular educational institutions of Madras, from advance-pages of Babu Ram Chunder Bose's forthcoming book on America, entitled "How I spent my first Sabbath in a Christian land" and by the perusal of three letters received by the secretary, one from Miss Ruth Freer, lately graduated from the Vepery Sunday School as a missionary and now connected with Rev. C. B. Ward's Faith Mission to the Telugus; a second from one of the girls in the Christian Home, a third from one of the older boys, Nursa, in the Christian Orphanage, both being institutions connected with the above mission. Very touching were the following passages in these letters: "Now the Lord is taking care of me. He has given me a clean heart, I shall praise Him for His mercies. 'The Lord is my shepherd,' etc. We are praying for you all. Please pray for us," writes the girl. "God has sent us a lady. Her name is Miss Freer. She has told us a few things about you: therefore Nursa writes and sends you a few words . . . . I was full of sin; but now I walk by the love of my dear Jesus Christ. Dear children, do you all walk in God's love? . . . . . Tell me what you do in the love of God: . . . . . If you and we walk in God's love, in the last day we shall stand at God's right hand. Is not this true? . . . . Herein is the letter Nursa sends

you." So writes Nursa. Miss Freer writes: These children here meet for prayer. . . . . What I've noticed particularly is that they are in earnest, and don't require to be called for prayer, or for any of their fellowship meetings. . . . . Out of the grain that they get for the day they have already saved twenty rupees' worth for missionary work. They have all consented to Bro. Ward's sending Rs. 2 to the Native Sunday School in Poodoopett, and Rs. 2 to Blacktown, the rest to other Missions. My whole heart's desire is to be used for my Father's glory. My Father knows my heart.... We live in huts made of mud and leaves, and our food consists of *cholum* and *dhal*..... We can't always afford to buy rice, but thank the Lord, He makes us happy under all circumstances....O, happy thought, to have Jesus in all things ! ....One little boy has just come in and wants me to ask you to read to the Sunday School I John iv. 7-11....There is no doubt Jesus reigns in these poor hearts. Although their faces are black, their hearts are washed white in the blood of the Lamb."

The second of the objects had in view, the support of local vernacular work, then received attention. The collections of the Sunday School Scholars and Teachers taken in behalf of the rebuilding of a School-house and chapel for our Tamil Mission in Poodoopett, amounted to Rs. 104. About twenty-five per cent was given by the Teachers. Hereupon a beautiful banner, prepared by our talented and skilful Assistant Superintendent and organist, was unfurled. The Treasurer's announcement showed its acquisition to be due to the class of its artist, which was acknowledged a happy incident, since both Teacher and class thus deserved the recognition. The Treasurer's announcements led to another by the Pastor. "That brings us to within Rs. 200 of the amount required for our Poodoopett building," said he. What he said then led to something that Rev. I. F. Row very kindly and promptly said: "The Coonoor Union Church will give Rs. 50 towards this last two hundred." And again the Pastor spoke: "Let us collect this last Rs 150 in a month"; And if the faces and the murmur of the audience mean any thing they will try hard to accomplish it, too.

And so through its direct efforts principally, and by having to a certain extent operated also by indirect influences upon other sources, this Sunday School Missionary Association has provided for the Tamil Mission of Vepery M. E. Church, a round sum of Rs. 500 And in the future it pledges the chief support of the missionary in charge.

Your's truly.
T. H. Oakes.

Sir,—On Saturday evening last the half yearly Tea Meeting of the "Coonoor Gospel Temperance Socy." was held in the School Room, Coonoor. At 7 o'clock nearly 200 persons, amongst whom were about 60 soldiers from Wellington, a military sanatarium, 3 miles distant from Coonoor, sat down to tables bountifully laden with cake, tea, fruit &c. provided free of charge, through the liberality of a few friends in the station.

After Tea, in the absence of the President of the Socy. Thos. Stanes Esq. (now in England) and the acting President, J. G. Clarkson Esq. (prevented from attending through illness) Robert Stanes Esq. took the chair, and called upon Rev. Mr. Andrews of the Free Church Mission, Madras, to offer prayer.

The Chairman then remarked that instead of making any speech of his own, he thought he could not do better than read to the congregation a speech on Temperance recently delivered by Mr. Moody before the General Assembly of the Free Church of Scotland. This was followed by the distribution of medals and beautiful silver stars, to such members of the society as were entitled to them—the medals being obtained by one years' service and the stars by five years' ditto.—The candidates for these honors were warmly applanded, as they stepped forward to the platform to have them pinned on their breasts by Mrs. Clarkson, wife of the acting President.

After this exercise came an interesting Programme of singing, Temperance Readings and addresses, the latter being delivered by Dr. Elder M. D. of the Free Church Mission, Madras, and Rev. Isaac F. Row, Pastor of the Union Church, Coonoor. The proceedings terminated soon after 9 o'clock. Several new members (soldiers and civilians) joined the society during the evening. This Coonoor Temp. Socy. was organised several years ago by Thos. Stanes Esq. who seeing some of the evils of Intemperance in the station, was not satisfied with simply abstaining himself from alcoholic beverages, but determined by this organised effort to lead others to do likewise, and his philanthropic and Christlike labors have not been in vain. During the years of its existence, the Society has proved itself a great blessing to many.

One most interesting feature of the society's work has been its success in reaching a large number of soldiers who from time to time have been stationed at Wellington, the military sanatarium above referred to. At this place, there are at present between 5 and 600 British soldiers, belonging to various Regiments, and sent from different stations in India, to recruit their health. Most of these will remain there from 6 to 12 months, when they will rejoin their respective Regiments, and others will be sent to Wellington in their place. This change goes on every year, and in consequence the Coonoor Temp. Socy. in its work amongst these soldiers, has a very wide and important scope.

The need of such efforts for promoting sobriety amongst these men is specially urgent in view of a statement made by the military Chaplain, at a Temperance Meeting held in the Barracks a few weeks since.

In a speech by him on that occasion he referred to a letter in the "Madras Mail" of recent date, in which the correspondent, writing from Wellington, after describing the national beauties and attractions of this military sanatarium, lamented that the moral aspect of the place did not correspond, as evidenced by the fact that the station was notorious for the prevalence of drunkenness and crime, and this charge the Chaplain admitted to be too true.

It is matter for rejoicing therefore that an agency, like the "Coonoor Gospel Temperance Society" is at work, seeking to do something to wipe away this reproach.—Not only are many of the soldiers induced to join this organisation and thus become Total abstainers, but they are also thereby led to attend religious services, and many during the past few years have thus been converted to God. Last Sunday evening no less than 50 soldiers were present at the preaching of the Gospel in the school Room at Coonoor, and as but few of these men are professedly converted, it is therefore a very encouraging and hopeful fact that they should thus be led, of their own free choice, to walk from Wellington to Coonoor and back, a distance of 6 miles to listen to the Word of God. There is reason to believe that just now there is a spirit of awakening amongst them, and the readers of the Guardian are requested to remember this work at the throne of Grace.

For some time past a weekly meeting has been held on Thursdays, in the Barracks, by the Pastor of the Union Church at Coonoor, and this meeting has been well attended and the results have been hopeful and cheering, but unfortunately, last week, the Commandant of the station, at the instigation of the Military Chaplain, was led to issue an order that no *Civilians* were to be allowed to hold religious meetings in the Barracks, and so, for the time being, this weekly meeting has been suddenly interfered with. As there is no one at Wellington, except the Government Chaplain, to minister to the men, many of whom are "Dissenters," so-termed, this arbitrary interference with religious ministrations of their own choice is felt by them to be a great hardship, and is indignantly resented. An effort is being made to get the Commandant to see the injustice of the step he has taken, and it is hoped that he will feel the propriety of abolishing the obnoxious order, especially as the Thursday evening meeting above referred to has always been conducted in the most *unsectarian* manner, and it does not in any way conflict with the regular religious services of the station.

X.

Coonoor, 5 July '82.

Sir,—In your issue of July 8th you have an article on the Public Morality of Europe, exposing the sytematic slave trade which is *supported* by the abominable C. D. Acts in Europe. In the same paper we are told that. "The Mahomedan who was charged with importing African girls into Bombay as slaves was sentenced yesterday, by Mr. Justice Latham, to three months' imprisonment, the *plea* that he was acting under the orders of the Begaum of Bhopal, and was *merely* taking them to Bhopal in order that they might be at liberty, not availing to get him off." Why this is a perfect farce; giving this man three months' imprisonment looks very well, but why should he be singled out, when there are others as deep in the dye as he is, and are allowed to remain, *only* because their calling is legalised. What a terrible farce ! I repeat again, when a much worse and actual slavery is being carried on and which up to the present moment has not received the attention of the British Government. To prove what I say, allow me to quote from the Report of the London Committee for the Exposure and suppression of the Traffic in English Girls." A few gentleman associated themselves in order to investigate the extent of the traffic, and in the course of a few weeks obtained the names of men and women systematically engaged in the trade in London and the addresses of fifty houses in France, Belgium, and Holland, to which the girls were sold." Even while this report (Jan. 1881) was passing through the press two appeals for help reached the Committee—one from an esteemed clergyman of the Church of England—respecting men, actively engaged in London at this very hour in decoying girls from innocent homes.

One of these men has been known for years to the Metropolitan police as carrying on his trade under many aliases, yet he is not arrested, and the assumption is that the law, as it stands, is in some respects inoperative or defective. To shew that this traffic is not of recent origin, at the trial at Liverpool, December 1857—reported in the Liverpool Mercury, Johanna Bosenberg deposed she was 18 years of age, she left Manchester and went to Liverpool, and became acquainted with Madame Anna, who gave her gay clothing and asked her to go to Hamburg with her—the girl consented on condition that if she did not like to remain she would be brought back. In company with two other young women, named Amelia and Jeannie, she proceeded with madame Anna—they were conveyed to the police office, Amelia became very much excited through fright, was conveyed to Hospital where she died in six weeks afterwards, Johanna remained, (at Madame Rant's where they had been sold) for a few days, then they wished to return, they were told that she had paid the sum of £48 for Johanna, £36 for Jeannie, and £10 for Amelia (she being sick) and that they would not be allowed to go until these sums were paid, Johanna became disobedient, and Madam Rant took all her clothes away and *resold* her to Mr. Winch." Now allow me to ask how it could be possible for such things to exist for so long a time unless supported by law—and that law is no other than the C. D. Acts ! While this buying and selling of English girls is going on is it not a farce to read of such trials in our Courts as the one already alluded to ?

A memorial has been sent to Earl Granville by the Committee; it must find an echo in the breast of every-right-feeling Englishman. "It is the proud boast of England that she is the protector of the enslaved and oppressed. She has made great sacrifices in the past to free the slaves in her own colonies, and she still shelters beneath her flag those who may escape from inhuman oppressors, in every quarter of the globe. She would visit with swift retribution any infraction of the liberty of British subject by an uncivilised state. How important therefore it becomes that she should, through her executive, take such steps on her own part, and make such representations to the Government of a friendly ally, who professes to rule in the spirit of English freedom, as would render it impossible that British subjects, however humble, should in the future be deprived of personal liberty, as they have been in the cases which your Memorialists now bring under the notice of your Lordship." Such is the Memorial for the English slaves, but who is to make appeal for the other *European slaves* which are imported in exactly the same way into British territory?

Yours,
S.

July 1882.

NOTICES.

BAPTIST CHURCH, Bellasis Road, Byculla. The Rev. J. Ewen will (D.V.) preach tomorrow at 11 A. M. and 6 P. M.

RECEIVED for the "Ward Mission," from R. W. Rs. 40.—For the House of Hope, from Tithes, Rs. 5.

Grant Road Church Debt.

Previously reported, Rs. 779. Received during the week ending July 21: J. H. 10; Mrs. S. 5; S. C. 10; W. B. 5; H. W. 10; J. A. N. 15; Mrs. W. 10; E. G. 2.

The Sunday evening service at Grant Road Church, continues to commence at 5 P. M.

Epitome of News.

SATURDAY, JULY 15.

—*Times of India*: A successful experiment was made yesterday evening with the electric light at Malabar Hill, the entire length of the road along the Ridge, and Gibbs Road beyond being lighted by means of electricity. For the purposes of the experiment nine lights, each of two thousand candle power, were placed at regular intervals from one extremity of the area illuminated to the other, the distance thus covered by the circuit being about two miles. A fourteen horse-power engine and the dynamo machine were stationed near the Reservoir, where an additional light was supplied for the use of the men in charge of the apparatus. The experiment was entirely successful, the devoted position of the road allowing a fine opportunity for the display of the magnificent qualities of the new light.

—The accused in the Viramgaum shooting case have been committed for trial at the sessions, which commence on the 25th instant before Mr. S. H. Phillpotts.

—*Bombay Gazette;* No less than 47 doctors accompany the force, a somewhat large number. If our Indian contingent escape from the clutches of the Egyptians they have still to run the gauntlet of half a hundred medicos.

—Yesterday the Brigade Office, Prince's Dock, the Dockyard, and the Commissariat Offices were put in telephonic communication by the Government Telegraphic Department.

—At the Criminal Sessions of the High Court yesterday, the second of the Kolhapore Defamation Cases came to a close after a trial extending over five days. The special jury unanimously found the prisoner, Waman Govind Ranade, guilty on all the charges of defaming Mr. Barve. Sentence has been reserved.

MONDAY, JULY 17.

—Press Commissioner, 15: Replying to an inquiry addressed to him this morning, the Senior Naval Officer at Suez telegraphs as follows:—"Reported obstruction of Canal absolutely false. Navigation perfectly clear."

—The P. & O. Str. Pekin left Suez for Bombay, Saturday, 6 p. m.

—*Bombay Gazette*: One reason of the growing aversion of the French to marriage is the fact that the bond is indissoluble in law, however it may be dissolved in fact by untoward events of a certain kind. We lately drew attention to the alarming decrease in French *natalité*, which, if things go on as at present, will leave France at the end of fifty years with as little relative strength or influence in the world as Portugal or Bavaria has now. The stupidity of the French marriage laws are largely answerable for the distaste for domesticity which is working the slow ruin of the race. Obstacles are accumulated at every step in the way of marriage in France, and once married all liberty of action is practically at an end. A man must not do this and must not do that; he is no longer free to dispose of his property as he thinks best; either his wife or his children have liens upon it and upon him which to an Englishman would be insupportable. And if the wife bolts with somebody else, she may get three months' imprisonment, but she remains his wife to the end of the chapter all the same.

—Telegram from Suez, 16: It is reported that on the 15th all the Christians, including Copts, wese murdered at Tantah by the Egyptians, who were afterwards attacked by the Bedouins.

—*Bombay Gazette*: Messrs. H. S. King and Co. have published a handy little book—which may be obtained gratis on application to them containing a large amount of information to passengers howeward bound from India.

We have been requested to state that copies of the above can be obtained free from Messrs. King, King & Co.

TUESDAY, JULY 18.

—In the Kolapore Defamation Cases Bal Gungadher Telak editor of the *Marratha*, and G. G. Agarkar editor of the *Kesari* have been found guilty and sentenced to four months imprisonment. Sudashiv Pandurang Bhide, *alias* Nana Bhide, who was found guilty on the 6th instant, was subsequently called up to receive sentence. His lordship, in addressing the prisoner, told him that it was impossible he should not have known at the time he was forwarding the telegram and the two petitions to the Governor of Bombay that the documents said to be in the handwriting of Mr. Barve, and showing the latter to have been engaged in a conspiracy against the Maharajah of Kolhapore, were forgeries. They were, in fact, most clumsy forgeries. The accused was sentenced to simple imprisonment for two years, and a fine of Rs. 1,000. His lordship remarked that the case against Waman Govind Ranade was not distinguished from that of Bhide's, except that the former appeared to be a more intelligent man. A similar sentence was accordingly passed upon Ranade. Keshu Narayen Bakle, who was found guilty conjointly with Bhide, but recommended by the jury to mercy, was sentenced to four months' simple imprisonment.—(*Times of India.*)

—The Calcutta papers report that a European named Richard Hume, an *employé* of Messrs. Burn and Company, committed suicide by poison on Thursday. Some months ago he made an unsuccessful attempt on his life.

—*Bombay Gazette*: It is one of the most curious anomalies of military life in India that directly a man shows usual aptitude as a soldier, he is at once rewarded by being relegated to civil life.

—Lady Egerton, the wife of the late Lieutenant-Governor of the Punjab, died in London on Tuesday last.

—The New York *Medical Record* gives particulars of the use of carrier pigeons by country doctors in the States of New York and Pennsylvania. After visiting a patient the necessary prescription is sent on at once to the dispensary by a pigeon. One medical man in Hamilton leaves pigeons at places from which he wishes reports despatched to him at a certain time. In this way he is enabled to attend to at least a third more business than he otherwise could accomplish.

—*The Indian Chr. Herald*, noticing the Report of the *S. P. G.* says: Well what is the issue after seven years' work in Bombay and its out-missions at Ahmednuggur and neighbourhood? In reference to these missions the Bishop of Bombay writes:—"In other words, after all Bishop Douglas' efforts the collapse was also complete" and he adds:—"In frankness I must add one thing,—outcaste converts have souls to be saved, but they do not represent any impression on the mass of Hindu Society as a whole. That on this side of India is as yet untouched by Christianity, so, practically, are the Mahammedans and the Parsis. In regard to independance and development from within, things are hardly in a rudimentary stage of growth. Our converts are abjectly poor and their poor hearts and brains are so stunted by centuries of degradation that few are capable of being trained to any purpose." Now these are the very men who have gone through he whole course recommended by Bishop Douglas. To them has been given "*through water*, union with Christ's human nature, involving fellowship with all saints, and after that," which, in the case of the men spoken of above, has no doubt taken place to them has been given "Himself—His Flesh and Blood—as Divine food. At the same time," to them also has been given "truth for the enlightenment of their intellect," &c. And yet after these seven years, it has to be confessed that *few* of them "are capable of being trained to any purpose"!

—The *Indian Churchman*, noticing the Report of the *S. P. G.* says: We honestly think the compiler of the report should give some of the 594 ordained missionaries a little more prominence. If the S. P. G. will but honour its missionaries more in its records and publications, the Bishops will doubtless be able to take care of themselves. It is not seemly, (is it kind?) for a Missionary Society to ignore its Missionaries.

—The *Indian World*: The most marked characteristic of the great mass of English readers of the present day is the keen zest manifested for a prurient literature. That this is so must be apparent to the most superficial observer of the times. It is the exception, not the rule, to find in the modern novel, instances where virtue triumphs over vice, innocence overcomes villainy, or uprightness of character holds its own against loose principles. To publish a work illustrating lives of purity, devotion and Christian morality, is to court failure; but a book teeming with ideas diametrically opposed to the spirit of the decalogue—having for its heroes and heroines libertines and giddy flirts—filled with false images and unnatural feelings—in which the ties of matrimony and the *seventh* commandment are covertly sneered at—pictures of ruined homes and scattered families introduced, which, if not actually held out as examples of pleasurable excitement, are yet spoken so heartlessly and slightingly as to lead away thoughtless mortals from a contemplation of the misery

therein involved—this is the work that is certain to "take" in the present day, and stamp its author as a man or woman of uncommon genius and great depth of thought. But it is in the delineation of the characters of fond, deluded husbands, who, perhaps, may be men of frugal mental capacity, and yet men who are loyal and devoted to the women of their choice; of insinuating scoundrels, who almost invariably are portrayed as possessing long purses, and of women of "finely turned nerves" and "lofty aspirations," which said nerves and aspirations are but synonyms for shameless daring and disgusting life, that the modern novelist excels. These he paints with terrible power and exactness, and gloats over the emanations of his diseased imagination with fiendish satisfaction—he knows full well the state of the market and decorates his wares accordingly.

—Same; the new Tariff: The interests of a great empire containing two hundred millions of people were deliberately sacrificed to serve those of a miserable town in England having a population much inferior in number to either Calcutta or Bombay, and this has now been followed up by throwing open the ports of India free to the world. She is henceforth to be the prey of every nation, while every country is to be free to saddle her commodities with as heavy duties as they list.

—Same: The only method, to our way of thinking, by which Great Britain can permanently secure the safety of her highway to her possessions in the East; develop her commerce with Egypt; and help on the cause of humanity and civilisation in Northern Africa, is to take possession of Lower Egypt and constitute herself sole and absolute mistress of the situation.

—"The Telugu native preachers," says the Rev J. F. Burditt of the American Baptist Society, "are born orators. Their sermons are modeled after those of the missionaries, with more of the Socratic method. The preacher often makes his point more effectually by asking a question, to which the people will give a ringing response. Sometimes he will address some person in the congregation—generally a preacher—who will reply—and a dialogue will be carried on, to which the congregation will listen with great attention. Illustration and parable are much used, and also pantomime, which sometimes becomes ludicrous." The Rev. J. E. Clough states that in a tour among the villages, from which he returned Jan. 31, he baptized 530 persons.

—*Record*: "Our readers will be pleased to learn that Count Tolstoi, the new Russian Mininster, has issued a circular informing the provinces that he shall hold them responsible in future for all outrages against the Jews, and intimating very clearly that he considers them partly to blame for those in the past. It is said the Sultan is about to issue a firman granting large tracts of territory in North Syria and Mesopotamia to the fugitive Jews."

"In Norway, a strong Republican agitation seems to be rapidly extending over the country. The union with Sweden has of course never been popular, and a desire for its repeal is now combined with an anti-Monarchical spirit."

"One of the oldest of C. M. S. missionaries has been taken to his rest, the Rev. C. T. Hoernle. He went to Persia under the Basle Mission in 1825, and in 1838 joined the C.M.S. in North India. He laboured forty-three years at Agra, Meerut, &c. He only returned home to Germany last year, and died on June 7th at the age of seventy-eight. Two of Mr. Hoernle's sons are at present missionaries of the Society, and two others, as well as two of his daughters, had also been engaged in the work.

—There are 9,000 miles of telegraph and telephone lines in the streets and on the housetops of new York city: 3,500 of these belong to the Metropolitan Telephone Company.

—The correspondent of the *Daily News*, writing on the result of the recent eclipse expedition, says,—Up till a few days ago the idea that our terrestrial elements such as iron, hydrogen, and the like, were any thing but elements never entered the heads of astronomers as they were daily recording solar phenomena. It was obvious that the sun was very hot—so hot that it may be said the vapour of iron plays the same part there as the vapour of water plays here; but the possible result of the high temparature remained practically unconsidered. But after a time, as facts were accumulated, the question whether our elements really could and did stand the temperature of the sun without breaking up into something more elementary still was fairly asked. The facts this time have been exactly as they were predicted on the hypothesis that the elements are not elementary. The solar spectrum appears now to be the result of the absorptive work of an innumerable number of strata one over the other, from top to bottom of the solar atmosphere.

Wednesday, July 19.

—The *Englishman* states that the Warora mine, near Nagpore, is on fire. The manager, Mr. Macdonald, lost his life from suffocation after sending up all the miners. The East Indian Railway has sent a parctical engineer to the scene of the fire.

—*Times*: Araby Pasha has stated to a Consul-General that, if he should be thrown over by the Porte, he will publish correspondence proving that every step he has taken since the 7th September has been at the instigation of the Porte.

—The trial of the Albanians implicated in the murder of Captain Selby took place on June 29, and judgment was given. The man who struck Captain Selby the fatal blow was sentenced to fifteen years' hard labour, and another, who commenced the attack, was committed for one year.

—General Grant has had a narrow escape from being killed in a railway accident. The express train from Long Branch to New York, consisting of one Pullman car, one smoking carriage, and four ordinary passenger carriages, ran off the line on June 29, while crossing the bridge over the Parker's Creek, and all the carriages were precipitated into the water. The fall was about ten feet, and the water was only four feet deep. The carriages fell on their sides, and many of the passengers were injured, and three killed. Twenty were cut and bruised. General Grant was in the smoking carriage, and fell into the water breast high, but was drawn out through the window uninjured.

A Greek gentleman who has escaped from Alexandria, writes under date, Athens, June 22:—

"Although I have carefully read the daily issue of *The Times* up to that of Friday, June 16, I have seen no mention made of by far the most serious and cold-blooded feature of the riot in Alexandria of Sunday, June 11. I pass over the street fighting, and the fact that the 'mustafezin,' at first passive, though sympathetic spectators of the riot, ultimately joined in and killed many Europeans, and come at once to the essential point of my letter. During the riot two soldiers were killed, and, their bodies having been taken to the guardhouse or 'caracole' in the principal street leading from the harbour to the square of Mehemet Ali, this so infuriated the soldiery there that a systematic butchery was commenced of all Europeans whose misfortune led them that way, peaceable citizens, many of whom had gone down to the harbour to see the ironclads, and others were out fishing. Several Arabs were employed by the soldiers to give warning of the approach of any carriage containing Europeans. On its arrival at the caracole it was stopped by an officer, the occupant made to descend on the pretence of searching him for arms, and he was immediately run through with bayonets from behind by the soldiers. The pockets were emptied of the money they contained, and this was quarrelled for by the soldiers. The body was then thrown into a place close by, the water-carriers washed up the blood, sand was thrown over the place, and the soldiers waited for fresh victims. Many people ran to this caracole from the mob, and were without exception killed there by the soldiers. Also at the time there was a certain number of prisoners in the caracole, Rayahs or Turkish subjects, confined for various small offences; these were all brought out and murdered. Although the soldiers from Ras-el-Teen did not appear to quell the riot in the streets until five hours after it had commenced, this butchery at the caracole continued until long afterwards—namely, until after 11 p. m. The bodies during the night were packed into six ambulance wagons and taken and thrown into the sea. Lest you should think that I have been led into exaggeration, I beg to inform you most positively that these are facts which I can prove by the testimony of three independent eye-witnesses who were in hiding in the houses near the caracole, and saw everything, only escaping the next morning. One of them counted 132 Europeans killed before his eyes. Further proof, too, is afforded by the number of bodies which are being daily washed up from the sea, all showing bayonet wounds. It was the knowledge of these facts that caused ourselves with many other families to leave Alexandria as we saw that those we had to fear most were the nominal guardians of order. It is possible that all this may be well known in official circles, and is purposely kept back.

—The police have made a most important discovery in connection with the seizure of arms in Clerkenwell. An examination of the weapons left behind by the murderers of Mr. Bourke and the trooper Wallace shows that they bear the same private mark as the rifles seized at Clerkenwell.

Thursday, July 20.

—Suez: The Eastern Telegraph Company's Office in Alexandria is said to be completely destroyed by fire, and one of the clerks has lost his life there. This office is just behind the Bourse, and that is probably destroyed as well.

Suez is quiet; but it is generally believed by the Europeans that they will not be able to return to Suez until troops arrive.

—*Bombay Gazette:* A book of which copies have only recently found their way to Bombay contains, among many letters of the late Bishop of St. Davids, one which will have some interest in Bombay. Bishop Thirlwall had received a copy of the letter on the subject of Missions which the late Bishop Douglas addressed to the Archbishop of Canterbury shortly before leaving his Diocese, as proved, for the last time. In forwarding it to his correspondent, with the intimation that he "was in no hurry for the return of the pamphlet," Bishop Thirlwall speaks of it as "the most disheartening view of the subject" he had yet met with. "When translated," he goes on to say, "out of what seems to me to be sadly misplaced rhetoric, the upshot, as I understand it, is that the only possibility of success for our Indian missions lies in the adoption of the sacerdotal and sacramental system, in which we take up the attitude of those who say to every other Protestent missionary body, 'Stand by thyself, come not near me, for I am holier than thou,' while we make ourselves pioneers of Romanism. I think that the Committee of the S. P. G. ought to take some notice of the pamphlet, at least to the extent of distinctly disclaiming any intention of acting upon its recommendation. If I believed that any part of their funds was to be so appropriated, I should feel myself bound to withdrow from the society."

—*Bombay Gazette:* A not altogether unexpected explanation of a paragraph giving an account of the arrival in Bombay of a dozen "refugees" from Suez is hinted at in a letter which we publish in another column. We understand the facts to be that the "refugees"

in question were, like too many other "refugees" of the same kind and sex, put on board a steamer at £3 a head by a banker and sent as deck passengers to Bombay, quite in the way of business. There was nothing, unfortunately, very unusual in that; but upon arrival here they were at once put down as victims of the revolutionary movement in Egypt. It is not worth while undergoing a crisis, and taking the chance of a bomboardment to get these people to become "refugees' from Bombay, but if the thing could be managed at less cost their early departure would not be regretted. It is a pity that Captain Rea does not give the name of the "broker" who bargained for their passage to Bombay, or that of the agent to whom they were consigned.

—A Calcutta paper says that papers have been offered up in the local mosques for the success of Arabi Pasha and his rebellious army. The *Pioneer* remarks thereon:—"We can scarcely believe there is any truth in this statement, and the leading Mahomedan residents of Calcutta should certainly hasten to contradict it." What surprises us is the incredulity of the *Pioneer*.

—Refering to Mr. Taylor's pamphlet on Vaccination, the *Subodh Patrika* says: In India our experience on this subject is quite otherwise. The beneficial result of the system of vaccination has been so widely felt here that the Act for compulsory vaccination is seldom, if at all, put into operation. The dreadful havoc which small-pox used to make among young children some years ago has mostly disappeared since the introduction of vaccination and there is such a universally firm belief in the efficacy of the system that the religious scruples which appeared here and there in the beginning have been almost entirely overcome and people everywhere get their children vaccinated without any difficulty.

Friday, July 21.

—Death last week, 340.

—Fall of rain, Fort, 61 in.

—The Str. Pekin, with English Mails, left Aden for Bombay, Thursday, 9 a.m.

—*Times of India*: We issue to-day with the *Times of India* a map of Lower Egypt, based on the English and French Admiralty surveys and other authorities, and particularly on the map of Mahmud Bey. It is a facsimile of the map specially drawn up by Major Coussmaker Superintendent of the Government Photozinco Office, Poona, for the use of officers proceeding to Egypt.

—The embarkation of troops at Bombay for the Egyptain Expedition, commeneed on Thursday.

—A telegram to the *Pioneer* says that complaints are being made from Alexandria that Admiral Seymour's instructions limit him to police measures and defensive operations. The alarm is increasing at Cairo. France has suddenly decided to join England in a mandatory direction of affairs if Turkey refuses to intervene.

—The Electric News-Telegraph Company, Limited, has been started in England for supplying stockbrokers, clubs, newspapers, hotels, newsrooms, private persons, &c., with quotations, home and foreign teregraphic news, commercial intelligence, parliamentary reports, sporting news, &c., throughout the day and night, by the Company's self-printing machines.

—"*Atlas*" says:—A great deal has been said about the sad death of Mr. Robert Jenkinson, second son of Sir George Jenkinson, and brother to Lady Maidstone; but it must have been purely accidental, as there was no cause for any other assumption. Mr. Jenkinson had just attained his wish—a commission in a cavalry regiment—and was brimful of joy at the news. He went to his room, and, as was his frequent habit, took out his revolver, and in a few minutes the report of a shot startled those at hand, and, rushing in, they found the unfortunate young fellow dead. Lady Jenkinson, already seriously ill, is now in a very precarious state.

—*Bombay Gazette*: The conviction of the Bhattia coal merchant charged with "abetting" wholesale frauds in the coal trade is so far satisfactory. The sentence of three years' rigorous imprisonment is by no means too severe; there may be room for doubt if it be severe enough. Heerjee Souspal, like other dealers in the same commodity, has apparently made it a practice whenever he paid for, say, 200 tons of coal, to take away 400 from the wharf, bribing the watchman in charge to hold his tongue. In this way the importers have been robbed of lakhs' worth of coal, and the frauds were so impudently effected, and the system of supervision so lax, that the victims never knew of their loss until accident revealed it.

—*Bombay Gazette*; Constantinople, June 28: The Sultan does not recognise the Conference, and will probably meet its recommendations with his usual obstinacy. Everyone here believes that the Sultan and Arabi Bey are working together, and that the Sultan would be glad if Arabi Bey were to drive the entire family of Mehemet Ali, from Egypt. The Firman of Investiture was personal to the family of Mehemet Ali, and if that family were expelled, the Sultan would not appoint another Viceroy with independent powers, but would convert Egypt into a simple villayat under a Turkish Government. You will say that this is a dream; butunless France and England shakethemselves clear of diplomatic trammels and take firm and determined action, it is a dream which may be realised, for it is quite clear that Arabi can only be restrained by force from doing what he likes. The heirs of Mahmound the reformer have never forgiven Mahemet Ali for his defection, and now that the Khedive's purse-strings are so closely tied by European control that he can no longer bribe, he has no friends in the place or the Porte.

—The following additional particulars are given of the accident at the Warora coal-mine. It appears that on the 30th June the natives at work in the mine were overtaken by noxious gases, caused by fires smouldering in the mine. On a report being made to the Mining Engineer, Mr. Macdonald, he, with his assistant, instantly descended and succeded in rescuing all but one man. It was then found that Mr. Macdonald had disappeared. A party of natives and Europeans at once descended and recovered his body, but life was extinct. The *Englishman* says:—Mr. Macdonald was a most high principled and energetic Government servant, much respected, and his loss will be deeply felt.

—*Times of India*; Calcutta: The Colquhoun Expedition through Southern China to Burma has emerged safely at Bhamo. Mr. Colquhoun telegraphs to the Chief Commissioner:—"Reached Shamao or Esmok end April, where I was turend back. Reached Bhamo by western Yunan with difficulty. Surveyed whole route Canton to Talifoo."

—*The Secular Review*, an infidel paper, thus notices the Salvation Army: "Having given some attention to the work of these military evengelists, I believe that much of it is of a most beneficent character. Whether the good done will endure is another question, which time alone can solve. But, as the immediate result of their labours, drunkards have been reclaimed, thieves turned into honest men, wife beaters turned into kind husbands, reprobates transformed into decent members of Society, and many wretched homes made happy. I have not ascertained these facts from the *War Cry*, nor from anyone interested in puffing the organisation. My information comes direct from the lips of the converts themselves, as well as from the people who knew them as evil doers. Anyone can hear similar testimonies who chooses to go to a Salvation Hall. The magistrates and police in several districts and towns have had their labours considerably lightened through the labours of the Army, and have publicly acknowledged the fact. The success of the Salvationists is due, in my opinion, to four things, conjointly which a[ways had a wonderful influence over mankind. These are (1) thorough earnestness; (2) unselfish devotion to a noble cause;(3) the inculcation of a sublime morality; (4)dramatic preaching. In each of these respects I think they far surpass other Christian sects.

Selections.

MR. AITKEN ON EVANGELISTIC WORK.

The following important letter was read at the meeting on Home Missions in the afternoon of the second day of the Mildmay Conference:—

Bedford, June 21.

My dear Mr. Mathieson,—If you think it proper to do so, will you express to my brethren engaged in evangelizing work my deep regret at being unable to be present with them at the important meeting to-morrow, and my earnest hope that they may be endued in their deliberations with "the Spirit of counsul and might." There are a few thoughts that I should have expressed if I had been present, which I will put down very briefly on paper in case they should be of any service.

1. I would earnestly express my profound conviction that the permanence of the results of evangelizing work usually proves to be in inverse proportion to the amount of mere animal and factitious excitement accompanying the work. There is some subtle psychic or nervous influence, which for want of a better name we will call animal-magnetism, and which may easily be mistaken for the motions of the Holy Ghost. But the mistake is a disastrous one, and must lead to the great disparagement of evangelizing work. Excitement may accompany real spiritual work; but alas for the labourer who lays himself out to induce it!

2. Our strength must lie in the truth. Interesting stories and apt illustrations are all very well in their way, and we can't do without them; but is there not a danger, in these days of anecdotes, lest the truth should be rather concealed than set forth by the graments with which it is clothed, till pepple listen to enjoy racy or pathetic tales rather than to hear words whereby they may be saved?

3. We need to break up the fallow ground, and not to sow among thorns. Strong, incisive teaching about sin and repentance must not be overlooked in our eagerness to get at the pleasanter part of our work. To skim over the surface is to insure as large a crop as possible of stony-ground hearers and professors.

4. I lay stress on the importance of what I would call *definition*. We too frequently use familiar theological terms without explaining what we mean by them, which, however, are not equally familiar to our audience. Prejudices are excited, or ignorance increased, because they think we mean one thing while we mean another, Just think what different ideas may be conveyed to differently instructed persons by the phrase "Believe on the Lord Jesus Christ, and thou shalt be saved."

5. We evangelists in the Church of England are sorely crippled in our work, and often obliged to turn our back upon many a hopeful field, because we cannot get our brother clergy to see the importance of extending the mission, if God gives his blessing, to a sufficient length of time. It seems to me, as my late dear friend Richard Twigg said, that man may say when a mission is to begin; only the Holy Ghost can indicate when it is to end. Again and again have I had to turn my back on work that was only beginning to be great and extensive, just because the fortnight had expired. My idea is that in most towns three weeks should be regarded as the probable minimum; and when God gives great blessing, we ought to go on "smiting the Syrians till we have consumed them."

6. It might greatly conduce towards this end if consecutive missions were held in churches or other places of worship in the same neighbourhood, where possible, by the same man; *e. g.*, a fortnight St. Jude's Mildmay, might be followed by a fortnight at Ball's-pond, and then a fortnight at Christ Church Highbury, and then a fortnight at the Conference Hall to wind up; this might stir the neighbourhood.

7. God is teaching us one great lesson certainly (amongst many others, no doubt) by the Salvation Army—that is, that the Church of Christ is an army engaged in aggressive warfare; and our endeavour should be to infuse this spirit of aggession into all our young converts. Send Andrew for Peter, Philip for Nathanael; thus it is that work will best spread.

But the great need of all is the power of Pentecost, the mighty rusting wind sweeping through the souls of us evangelists, and sweeping all the chaff of vain-glory and self-seeking away. This I dare say we all feel. God grant that we may learn more how this "fulness of blessing" is to be obtained.

Yours in true brotherly love,

W. Hay M. H. Aitken.

P. S.—I am going on nicely, thank God; but it will be some three weeks still before I can rise. The Lord be with you all.—(*Christian*)

AN AGNOSTIC'S CREED.

It is always interesting and may be profitable, if rightly done, to note the thoughts and feelings of men who reject our faith in the Christ. We find the means of doing this in three papers recently printed in the *Nineteenth Century* from the pens of three gentlemen who glory in calling themselves Agnostics. One of these, Mr. Louis Greg, wrote a first article, insisting on "The propriety of an Agnostic's frequenting his parish church." On this, in a subsequent number of the magazine, Mr. J. H. Shorthouse comments favorably: while a third writer, Mr. J. H. Clapperton, replies to it, making pointed objections to its theory, and saying at the end of his argument, "Let all Agnostics be true men outside the Church, and not sham Christians within it." The particular value of these papers to the Christian critic lies in the fact that their unfoldings of Agnostic thought and feeling are made, not of set purpose, but incidentally in the discussion of a question of Agnostic duty; if indeed one who is without faith in a Creator or in an authoritative law of life, can, by any logical propriety, call any religious act a *duty*.

Strictly speaking Agnosticism has no formulated creed, no positive precepts. Yet in the paper by Mr. Shorthouse we find a comprehensive summary of what Agnostics generally maintain. It is in these words: "I do not ask him (Mr. Greg) to accept Mr. Matthew Arnold's conclusion that there is a power *not ourselves* which makes for righteousness; of this he knows nothing; but this he knows, that there is a power *within ourselves* which makes for righteousness and which may be cultivated. He knows that, not only in himself, but in all men, there are impulses and tendencies which, if followed, lead to the happiness of self-surrender, to the blessedness of benefaction, to finding one's self the center of life and love."

This passage shows plainly enough that Agnosticism is only another name for atheism. It rejects the existence of a Supreme Intelligence, even though expressed in euphemistic phrase, as "a power not ourselves which makes for righteousness." It bases its rejection not on any attempt to disprove the Pauline argument which shows that God's "eternal power and Godhead" may be, and indeed are, "understood by the things that are made," but on the cool, not to say impudent, assertion that of God man "knows nothing." Perhaps the best possible reply to this assertion is that of the Persian poet who wrote, "He that says nothing can be known (of God) overthrows his own opinion, for he knows nothing, so knows not that."

But since the modern Agnostic lives in a Christian age and in indebted more than he is willing to confess to his Christian education, he must needs respect morality. Yet having elimainated God from his theory, and consequently conscience considered as the faculty which recognizes an authority outside of itself, he perceives that he must find a new basis for morality. This, he tells us, is "a power within ourselves which makes for righteousness." And this power as he defines it, in not a sense of moral obligation to a Divine Lawgiver, but consists of "impulses and tendencies" which "may be cultivated," and which, "if followed, lead to the happiness of self surrender" etc.

This theory, being built on a half truth, may beguile those who are content to accept it without inquiry. But he who looks behind the Agnostic's assumption into human nature as it is, will readily perceive its fallacy. He will see that besides his impulses which make for righteousness every man is conscious of others that make for unrighteousness; that the latter are stronger than the former; that the dominant power within himself is a tyrannical Selfishness which, being in itself of the nature of unrighteousness, cannot "make for righteousness," but must make for wickedness. Moreoyer, he will see that the impulses that make for righteousness are very unequal in different men; that while some rarely endowed souls may see a beauty in pure feeling and right conduct which attracts them, vast numbers have no such perceptions, feel no such attractions, but are, on the contrary, fascinated by the enticements of sin and readily led into "captivity to the law of sin and death." And even in the former cases, the struggle for virtuous feeling and living, when put forth without supernatural aid, is sure to terminate in that affecting cry of self-despair once uttered by the Apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death!"

How vain therefore is the Agnostic's hope of building the moral of either the individual man or of society on the sandy and uncertain foundation of men's impulses! There could be neither agreement respecting an ideal of virtue, nor ability to attain it, if one could be found and accepted. Six thousand years of human experience demonstrates the insufficiency of the "power within ourselves that makes for righteousness," to overcome the selfishness which makes for unrighteousness with a force which is irresistible until men call on that benignant Power, that, in the Person of the Holy Ghost, waits to impart that Divine love which is the only principle and basis of genuine morality.

But our Agnostic's ideal morality is shown in the above citation to be no morality at all, but only the making of benefactions with a view to the apotheosis of self. His ideal man is self-surrendered, not to benevolence itself, but to the "*blessedness* of benefactions." The end sought is the purely selfish one of "finding one's self the center of life and love." What is this but to move among men a worshiper of self and cherishing a proud consciousness of self-sufficiency and superiority to other men?

Mr. Shorthouse must have been at least dimly conscious of this, when he wrote of the Agnostic as "cultivating a consciousness of intellect, which natural and laudable in itself, may perhaps be felt by him at moments to be his greatest snare." This concession no doubt sprang from his impromptu perception of the teudency of Agnostic thought to an all-controlling intellectual pride. But that pride is not a root from which pure morality can be grown, inasmuch as the essence of morality is the abnegation of self; but pride is the idolatry of self.

In one of his paragraphs this outspoken Agnostic makes another concession which is at once curious and important. Giving a reason why an Agnostic may properly partake of the Sacrament in a parish church, he calls that rite, "a touching ceremony where the most perfect and beneficent creatures of nature, bread and wine, are set forth as the representatives of what it is agreed to take as the type of a perfect and beneficent life; whether really existing or not, is in this aspect of the question, of no importance."

It is a striking testimony to the force of truth that this intelligent writer did not perceive that, in conceding the Christ to be the type of a perfect and beneficent life he was surrendering one of the main articles of his Agnostic creed. For the perfect life of our adorable Lord is a perpetual condemnation of Agnosticism, in that it was not centered on Himself, but on His Infinite Father, to whose will and nót to His own, he was supremely devoted.

What strange perversity of judgment appears in this man's statement that it is of no importance to the typical character of Christ's life whether he existed or not! That sacred life is recorded as fact, not as an imaginary and possible ideal. If it never actually existed the record is a lie. But whence came the conception of that perfect life, if it never existed? It is so far above the actual in all other lives that its mere literary creation must be regarded as an impossibility. And then, is it not monstrously absurd to suppose that it is unimportant to its influence as a type, whether it really existed or not? But who need wonder that Agnostics regard absurdity as the highest wisdom? Did not He who formed the human mind and comprehends all its folly declare that, the *fool* hath said in his heart there is no God?—(*Nor. Chr. Adv.*)

A LIVING CHRIST.

MRS. M. N. VAN BENSHOTEN.

Soon after we were stationed in the village of B——, I became acquainted with a very interesting lady, who was a member of the Presbyterian Church of that place. She was active in all Church work, earnest and devoted to Christ.

During the winter of 187–, she became deeply convicted for the blessing of entire sanctification. Notwithstanding the peculiar doctrines of her Church, she sought it openly, definitely, and with great determination, resolved to secure it at whatever cost. Only a few weeks passed when the work was accomplished in her heart by the power of the Holy Ghost, she receiving a remarkably clear and satisfactory witness, in her own consciousness of the fact.

At once her life began to blossom out. A divine soul seemed to be breathed into all she said or did, even as if the Master had "stood in the midst and breathed upon them, saying, "Receive ye the Holy Ghost!" She seemed to become intensely alive—*alive unto God*; her soul thrilled into a new being, while the whole manifestation of her life vibrated with the divine currents of incoming love and power. Wherever and whenever she could find or make an opportunity to testify for Christ, her loosened tongue poured forth the sweet strains of conscious love and union, with her present and indwelling Lord.

One of the elders of the Church, an influential man in the place, melted and attracted by the new power in her life, resolved to find out its secret. He sought her, and sitting beside her, said, "Tell me what it is like, for you truly loved the Lord before."

"Yes, I did," she replied, "but brother M——, my Lord was to me, then, like an accepted lover far away in a foreign country. He was mine, and I was His. I sent Him communications of love and desire, and now and then I received from Him tender messages of love and sympathy. But now," and her face grew radiant, "but now, *He has come home* and upon all my life falls the glory of His presence. He is with me in my home, when I walk the street He is beside me, and when I worship in His house, He *beams* upon me, and the joy is unspeakable, the rest and assurance beyond expression. The old longing is swallowed up in the rich consciousness of possession while

His words to me are, 'I will betroth thee unto me forever, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.'"

The Christian gentleman bowed his head upon his hands and wept—wept for very joy, although he added, "I know but little of such a *living, real Christ* as that."

The sister's experience was too real, the joy too minifest, its foundations too secure, to be doubted.

This is not an isolated experience. Many in the Church of God to day know all about this hidden union with a living Christ, its wondrous power and mighty joys, but their number should be multiplied. With too many, their Saviour is as one in a far country. There i- a sense of distance, strangeness, separateness. They have never been brought into personal relations with Christ. There is no conscious acquaintance with Him, no bright shining of His presence upon their souls. Their communion with Him is vague, and cold, and indistinct; they have no sense of having met and conversed with God as did Daniel, they never lean upon the bosom of Jesus as John did. And yet we are living in the glorious dispensation of the Spirit, when all this is more possible to us, and when the promises of the nearness and realness of the abiding Conforter are to be fulfilled in God's children. The blood of Christ bought costly things for us, rare and costly; how can we be diverted with earth's baubles, when this pearl of greatest price is within our reach!

To know Christ as a living, personal Saviour, present and all-sufficient—to feel the realness and experience the verity of the truths of the Gospel, brings a power into our souls that transfigures the whole outward life, imparting a wonderful, attractive, and energizing force in our work for Christ.—(*Guide to Holiness*).

TELEGRAPHIC NEWS.

London, July 13th: 5 a. m. Admiral Seymour has refused Araby's request to negotiate until the harbour forts are surrendered—Araby refuses to comply with these conditions. Hostilities, however, have not yet recommenced.—The Khedive is safe.—The Duke of Connaught has volunteered for service in Egypt, and will probably be appointed to the command of a brigade—In the House of Commons last night, the Radical members attacked the policy of the Government in Egypt.—Mr. Gladstone, in reply, said the bombardment was necessary for the safety of the fleet. The right hon. gentleman denied that the British action in Egypt had caused any feeling of estrangement between France and England.—Noon. It now turns out that the flag of truce sent by Araby to the British fleet was merely a ruse to gain time to enable the Egyptian troops to withdraw from the forts, which have since beeu abandoned.—2 o'clock afternoon. Araby has withdrawn the Egyptian army at Alexandria into the interior.—Alexandria is in flames. All the convicts have been released, and have set fire to numerous buildings.—The atrocities committed are described as frightful.—The entire European quarter of the city has been destroyed, and one hundred Europeans have been massacred.—The others fought their way to the beach, where they were rescued by boats from the men-of-war.—Evening. The Khedive is at the Ramleth Palace which is surrounded by Egyptian soldiers. His position is considered to be precarious—The conflagration is still raging throughout Alaxandria city and is now extending to the port.—Acmiral Seymour has landed a force of six hundred marines.—It is reported that Araby is concentrating his forces outside the city.—It is suspected that all the forts in the town had been mined.

14th: 5 a. m. Latest advices from Alexandria state that the city is full of plunderers.—The marines have attacked and scattered them, killing seven. Meanwhile the incendiary fires continue.—Our force is quite indequate to hold the city from wnich Arady and his army are only one hour's *march distant*.—The Khedive and Dervish Pacha have taken refuge on board ship in the harbour of Alexandria.—In the House of Commons this evening the Secretary of the Admiralty, replying to a question, said that gun-boats had been authorized to escort vessels passing through the Suez Canal.—Latest advices from Alexandria state that no less than two-thirds of Araby's army have deserted.—It has transpired that Araby succeeded in effecting his escape during the bombardment by embarking in a boat on the Alexandria canal.—It is believed that his forces are dispersing.—The Khedive is now located at the Ras-et-Tin Palace and is guarded by 700 British marines. He has also obtained the support of some Egyptian troops.—His Highness was to-day visited by Manomed Pasha and other leading men.—Cherif Pasha was summoned to his presence and promised to use his endeavours in restoring order.—The Royal Marines have occupied the Fort Napoleon, which commands the city of Alexandria, now an utter ruin in all directions.—The conflagration is still raging.

Alexandria, 15th: 2-35 a. m. A force of blue-jackets has been landed from the fleet, and now occupy the city gates. They have received orders to disarm Egyptian soldiers and shoot all marauders.

London, 15th: Morning. Araby Pasha, previous to his departure, gave orders for the murder of the Khedive and the looting of Alexandria.—The Khedive made his escape by means of bribery.—The Egyptian losses during the bombardment are computed at several thousand men.—The Channel Squadron has arrived at Cyprus.—The Ironclad Minotaur belonging to the Squadron, has been ordered to Alexandria with a siege train on board.—His Royal Highness the Duke of Connaught, it is announced, will command a brigade of Guards—Seventeen counties in Ireland have been proclaimed under the new Repression of Crime Act.

Constantinople, 15th: The Ambassadors of the Great Powers have presented an identical note to the Porte inviting the Sultan to send troops to Egypt.

London, 16th: MORNING.—British war vessels are stationed at the entrance of the Suez Canal ready to advance at a moment's notice should the necessity for their doing so arise.—Admiral Seymour having invited the co-operation of the various war vessels at Alexandria in restorning order, the Germans, Americans, and Russians complied, and are now assisting. The French and Italian Admirals, however, have refused to disembark any men or render any assistance.—The conflagration at Alexandria is dying out, and looting has ceased.—Rumours are current that disturbances have broken out at Cairo.—One thousand more marines have left Malta for Alexandria.

17th: MORNING.—Arabi Pasha is at Kafredowar with a considerable force but they are in a demoralized state.—The blue jackets are flogging all looters they capture.—The native population are most obsequious. Many are starving.—H. M. Ironclads Agincourt and Northumberland with transports conveying 3,500 men are nearing Alexandria.—Cairo is quiet.—LATER.—The French Government has accepted the invitation of the British Government for a joint protection of the Suez Canal.—NOON.—Admiral Seymour has issued a Manifesto undertaking to restore order, the Egyptian Government assenting.

Alexandria, 17th: Evening. 5,800 British troops of the Line and Royal Marines have already been disembarked here.—General Alison is in command. Latest advices respecting Araby Pasha state that he is still at Kafredowar, and that his force is actively engaged in throwing up entrenchments.—The President of the Council of Ministers has written a letter to Admiral Seymour in which he disavows Araby.—The International Tribune and the Post Office have both been re-opened.

Constantinople, 17th: The Sultan is disposed to agree to Turkish intervention in Egypt—The identical Note, presented by the Ambassadors of the Great Powers in which Turkey was invited to send troops to Egypt, stipulates that the occupation shall be limited to three months, and that the whole expense connected therewith shall be charged to Egypt.

London, 18th: There are signs of the potato disease in Ireland, and a failure of the crop is apprehended.—At a dinner given at the Mansion House by the Lord Mayor in honour of Sir Salar Jung's sons, Abdul Hak (the envoy of the Nizam of Hyderabad), in returning thanks for their health, gratefully acknowledged the remembrance held of Sir Salar Jung's services by the British Government, and dwelt upon the benefits of British rule in India and the loyalty of her Majesty's Indian subjects. He said that if the Indian troops were called upon to serve in Egypt they would be as loyal as they were in Afghanistan. In conclusion, he pointed out the cordial co-operation of Sir Salar Jung with the Indian Government, and showed the rapid progress Hyderabad had made in all departments.

Paris, 18th: M. Freycinet in the Chamber of Deputies to-day confirmed the statement that the French Government had accepted the invitation of England for a joint protection of the Suez Canal. France, he said, will co-operate in a mixed occupation of Egypt, subject to the sonction of the Conference and should Turkey refuse to intervene.

London, 19th: Morning. Latest advices from Alexandria state that the English are organizing native police.—Dervish Pacha has been recalled by the Sultan to Constantinople.—Several Europeans have been murdered at Tantah.

Alexandria, 19th: Latest advices concerning Arabi Pacha state that he is receiving the taxes, and making extensive requisitions.—In consequence of the state of agitation prevailing at Cairo, an exodus of all the Europeans has taken place with the exception of twenty Germans.—Dervish Pacha is returning to Alexandria.

London, 20th: MORNING.—The *Times* of to-day in a leading article announces that owing to the hesitation displayed by the Porte regarding the despatch of Turkish troops to Egypt definite orders will be issued to-day for the despatch of the British Expeditionary force.—The *Daily News* publishes a paragraph stating that Indian troops will not go to Egypt until the sanction of Parliament is first obtained.—The Commons have passed through Committee Mr Gladstone's Bill respecting arrears of Rent in Ireland.

PASSENGERS SAILED.

Per P. & O. Str *Peshawar*, 18:

For London—Mr Parthasaradhi Chetti, Mr N St Leger Carter, Mr C S Lyon, Mr Webster, 2 children and 1 infant, Mr and Mrs Ha deastle and 2 infants, Mr A V Drury, Mr David J Waugh, Mr T Forsyth, Mr W S Cauliffe, Mr W Browne, Mr A Sheath, Capt F Pogson, Mr W B Jameson, Lieut St John Seton, Mr and Mrs C G Vansittart, Mr and Mrs Markham, Mr Sivewright, Mr and Mrs Rowbotham, Mr Pestonjee, Mr and Mrs Sharp and child, Mrs Ramsden, Mr Lindsay, Mr L Catley, Dr J J Durrant, Mr W Humphries, Mr C Constable, and Mr Hewett.

For Brindisi—Col P C Dalmahoy, Major and Mrs T J Williams and 3 children, Major G A White, Mr John Dillon, Lieut A B Fenton, Mr W Th mson, Col H P Hawkes, Surg Major Kelly, Mr W Prescot, Mr E de C Williams, Mr B Moore, and Mr S W Tyndall.

For Venice—Mr T Nicholson, and Mr J T Jellicoe.

For Aden—Major Hume.

For Malta—Capt E Pickwood.

For Gibraltar—Senhon J P C Guimaraes.

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Per P and O Str *Khiva*, 18:

From London—Col S Maur Wyneh, Mr D Jones, Mr R Loveday, Bandmaster J King, Lieut H Young, Lieut M T O Travers, Mrs Travers, Mr H J Madge, Lieut W H S Hannah, and Lieut H F Henny.

From Brindisi—Major Hewitt, Mr D Collingwood, Lieut H W Leaur, Mr E J Burton, Mr A Thompson, Mr J A Baines, Lieut M J Slater, Mr J M Peurs, Col J W Hughes, Mr Lewis McIvor, Mr Arbuthnot, Mr R H Adams, Mr J L Symons, Capt F E Vibart, Mr R Pile, Mr E Dillon, Mr F Dillon, and Mr F Place.

Domestic Occurrence.

BIRTHS.

KERSEY—At No. 4 Mazagon Road on the 10th inst. the wife of Mr. T. W. Kersey of a daughter.

MACDONALD—July 18th, at Grant Road, the wife of W. Macdonald of a son, STILL-BORN.

DEATH.

JUNGBLUTH—July 20th at Mazagon, Augustus Bowen, aged one year precisely, son of A. Jungbluth.

"BOMBAY GUARDIAN."

Subscriptions received from 15th to 22nd July 1882.

J. J. Whittle, 11th July 1882, Re. 1; W. A. Blunt, 1st August 1882, Re. 1; C. Hanna, 15th November 1883, Rs. 6; E. Hosking, 17th January 1883, Rs. 7-10; Miss E. T. Bernards, 17th April 1883, Rs. 7-10; Lieut. Col. McCausland, 22nd April 1883, Rs. 7-10; Rev. D. W. Thomas, 16th January 1883, Rs. 7-10; A. Williams, 31st December 1882, Rs. 5-12.

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3. The Ahmednagar Mission...By Rev. Hollis Read, U. S. A.
4. History of the Native Churches ...By Rev. R. V. Modak.
5. Address on the Independence of Christians ...By Mr. Marutiraw R. Sangale.
6. The Evangelistic Work of the Mission...By Rev. S. B. Fairbank, D. D.
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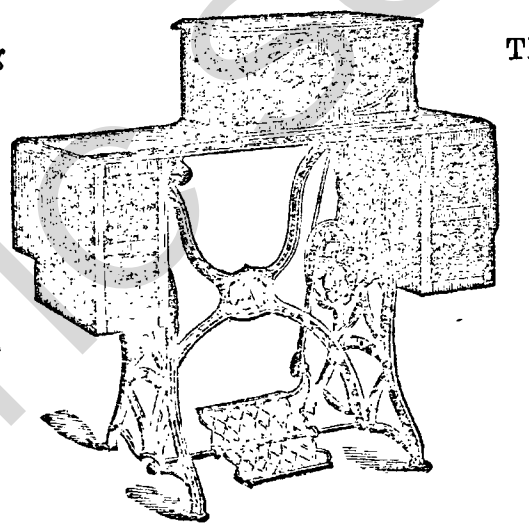

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